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The Foolishness of Preaching.

*A paper read at the First Meeting of the Hongkong
Missionary Conference.*

BY THE RIGHT REV. BISHOP OF VICTORIA.

I HAVE been much interested of late, whilst reading an account of the early wars between England and China, and of the early days of this colony, to notice how many of the names of the ships of our navy which took part in those proceedings are borne now by ships at present in the China squadron. But as I have read of those early naval operations, the thought has again and again been borne in upon my mind of the wonderful difference between the ships then in use and the ships which we see now. In A. D. 1840 England still trusted to her wooden walls; the material of which her ships was made was grown in the forest; for motive power they relied on sails. Now our ships are of iron, wrought in huge machine works; for movement they depend on massive engines; from stem to stern, from the keel to the very tops of the masts, they are complicated networks of machinery. This particular comparison serves, I think, to illustrate the change which has come over the world during the last half-century. We live in an age of machinery. The food we eat, the clothes we wear, the things we use, are, if not machines themselves, machine-made. A few weeks ago a gentleman came to my house and showed me a machine which he has invented which at a set time lights a candle and a lamp, boils water, makes tea, pours it out, and finally rings a bell to awaken him. It stopped short of drinking the tea and shaving him, but these things may come in time.

Now this development of machinery has, it seems to me, spread over all branches of life and work. The government of a nation, of a county, of a parish, of a school, the organization of a church, of a mission, of a parish, even of our charity, is all controlled by machinery. One visits a parish at home, and one is perplexed and appalled by the amount of machinery that exists: the time of many clergy seems to be taken up almost entirely with attending committees and running machines. The same may be said of some of us, not least of a Bishop, in a colony like this. And, to bring the matter home to our present gathering, the one feature which impresses me more than any other, with regard to the development of missionary work in China during the last fifty years, is the enormous development of missionary machinery. Fifty years ago "a mission" meant a few men, some of whom had wives, whose time was taken up by the endeavour personally to make known the gospel of Christ to the heathen. Now "a mission" means a vast and complex system of machinery, schools for boys and schools for girls; schools for Christians and schools for heathen; colleges for men and colleges for women; schools for teaching English, schools for teaching science; industrial schools, and schools for the blind, etc. Then again we have medical work, hospitals for men and hospitals for women; maternity hospitals, and hospitals for lepers; medical men and medical women, some with hospitals, some without hospitals. We have organizations for translation, for printing, for publishing literature of various kinds—religious, moral, scientific, educational. We have churches and chapels and halls, clergy and catechists and evangelists and teachers of various kinds, both men and women, European and Chinese. We have organizations for native self-support and self-government. Native missionary societies, students' associations, Christian endeavours, and what not?—wheels within wheels, a complex machinery, which it requires clear heads and strong hands to drive, and which is very different from what constituted "a mission" fifty years ago.

Now I am not going to criticize this machinery. Much of it may be necessary, all of it may be useful. Personally, I think that we have too much of it, but I fully admit that a great deal of it is the natural growth and development of mission work. I only wish that I could say that it is the natural growth and development of the native church in China. Were that the case, I should heartily rejoice over all of it. But it is

not that. Almost the whole of the machinery which I have described is missionary machinery, supported chiefly by foreign funds and avowedly established for the propagation of the gospel amongst the heathen. Now the point that I want to raise is this: Is the multiplication of machinery the best way of propagating the gospel? Is it not possible that the work of proclaiming Christ crucified—I assume that we all agree that that is the ultimate aim of all missionary effort—is it not possible, I ask, that this work may sometimes be almost hindered rather than forwarded by the modern complex development of missions? Might it not be better if we were to revert rather to the methods which our predecessors in China had perforce to adopt, and which certainly seem to be more after the model of those adopted by earlier and successful missionaries from the apostles downwards? I am not prepared to answer these questions decisively myself; but I think that I can give you reasons for believing that the modern multiplication of machinery is not altogether without its disadvantages. Let me indicate two or three such reasons.

In the first place the multiplication of machinery is very expensive in money. Great buildings, colleges, schools, hospitals, and other institutions spring up all over China. They do not spring up, nor are they maintained, without heavy cost. Of course, if they are the most effective way of spreading the gospel we must not count the cost; but, so far as my personal experience and observation goes, I consider it very questionable whether big institutions established for the purpose of “influencing the people” and indirectly teaching them the gospel, are so effective as the use of simpler and more direct methods.

Again, the multiplication of machinery is very expensive in men and in time. There are a great many missionaries, men and women, in China. I wonder how many of them are employed in running machinery, and how many are personally employed in preaching the gospel of Christ. I have strong reasons for believing that there are large numbers of missionaries who never preach the gospel to the heathen; and that there are many who have not even equipped themselves sufficiently for the purpose. Men and women are drawn into the machine work before they have had time to study the language, to say nothing of the literature of the country. The number of missionaries, men as well as women, who know nothing more

of the language than a certain amount of some local dialect, to whom the classics, or any book in ordinary Chinese style, are sealed books, is very considerable. They are running some piece of machinery. They have not had time to acquire, they have not time to use, even if they have acquired, some of the most necessary qualifications for evangelistic work amongst the Chinese. I have known the missionary of six years' standing decline an invitation to preach the gospel to the heathen on the ground of incapability. I believe that there are many such. And as regards natives, the number of our best Christians who have been drawn into machine work and never preach the gospel to their heathen fellow-countrymen must be very large. Not long ago I was talking to a group of picked men about this matter. They all acknowledged that they never preached to the heathen now. They had all been in former days strenuous evangelists, but they had got entangled in the machinery and their evangelistic work had ceased.

And once more, is there not a danger in trusting in the machinery rather than in the power of the gospel message and the Holy Spirit of God? "They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag." We are very apt to think that fine machinery means a fine mission; and we hear men pressing for the establishment of a hospital or of an English-teaching school "to break down opposition" or "to pave the way." But the power of God lies not in pills nor in institutions, but in Jesus Christ and Him crucified."

But now, I can almost hear some say, are not all these things which you call "machinery" excellent methods of spreading the knowledge of Christ? and is it not the case that what you would call the simple preaching of the gospel, whether in preaching-halls or in the streets and villages, is in great measure apparently fruitless? I frankly answer both these questions in the affirmative. Most thankfully do I acknowledge that, so far as my experience goes, God does use "the machinery" in the conversion of souls. Most frankly do I acknowledge, from much personal experience, that there is a vast amount of simple, direct, faithful preaching of the gospel, which is *apparently* void of result. I would emphasize the word "*apparently*," for after considerable personal experience

and observation of the progress of mission work in China, I am convinced that appearances are usually deceptive, and that the real progress of Christianity in China is much more the result of this "foolishness of preaching" than the result of the machinery of the modern mission. Let me instance a few points which have led me to this conviction. I do not say that I can *prove* my contention. In things of the Spirit, arguments from figures or personal observation can prove but little; for the Holy Spirit of God does not tie Himself down to work in any particular method. But I may be able to give you some thoughts which may at any rate provide some of you with food for reflection, and which may encourage some of you in the work of simple preaching, which to not a few in these days appears to be "foolishness," but which is, I am convinced, the chief means used of God for the conversion and salvation of mankind.

I will not dwell on the fact that for eighteen centuries, from the apostles downwards, the chief means used for the founding and building up of churches has been the simple method of preaching, without the machinery which has been developed of late years. History is as open to you as it is to me, so I shall dwell rather on facts which I have gathered from my own experience and observation, which may be new to some of you.

My own experience, then, takes me back to intimate intercourse with many of the pioneers of Protestant missionary work in China, the men who founded the churches with the development of which we are now concerned. That they were successful we know, marvellously successful in spite of enormous difficulties, and in spite of having to wait often for many a long year before they saw results. How then were these results achieved? By the "foolishness of preaching," by the steady, unwearying proclamation of an unacceptable message, without hospitals or colleges, without complex machinery, but by the patient, persistent proclamation of Jesus Christ and Him crucified, in the preaching-hall and at the street-corner, in the town and in the country. And the lesson which I, as a junior, learned from these pioneers was, "Preach, and stir up others to preach."

In my own experience I have been permitted to see some very marked expansions of the church of Christ. I have seen the gospel take root in districts where it had not been heard

before, and churches spring up which now number many hundreds if not thousands of converts. In some of those districts there is still very little "machinery." In all of those districts the work of planting and watering has been done by "the foolishness of preaching," not by the establishment of hospitals and colleges and other machinery.

I have also been very much impressed by the way in which evangelistic preaching, which at the time was apparently fruitless has been followed years after by a marked ingathering of converts. I could take you to several places in which, so far as I know, my students and I, in our evangelistic tours long since, were the first to preach the gospel of Christ. Now there are flourishing churches in those places. We knew of no results at the time; I know of no connexion between our preaching and the churches which now exist; but I seem to see a fulfilment of our Lord's words when He said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

I have, moreover, been very much encouraged by the fact—at any rate it seems to me to be fact—that, whilst the number of conversions directly effected by simple evangelistic preaching is apparently small, those who are thus converted seem to be, so far as my experience goes, more *deeply* impressed, and more eager to tell their fellow-countrymen of the treasure that they have found, than those who have been led to Christ in institutions. I do not for a moment question the reality of the conversion of this latter class, but whether it be that they are apt to consider the institution a necessary part of machinery for evangelistic effort, or whether there be other reasons, they do not appear to be so eager or so effective in telling others as those who have been called out by a simpler method of evangelistic preaching, which they themselves can at once imitate in their own homes and villages. I speak, of course, from a limited experience, and stand open to correction, but I have certainly known God to set His seal in this way upon evangelistic preaching in a very remarkable degree. And when we remember that the gospel is being spread in China chiefly through the instrumentality of native converts, this is a point that is well worth considering when we discuss the relative value of machinery and "the foolishness of preaching."

I am afraid that I have kept you too long, so must hasten to a conclusion. And my conclusion is this: Let us make much of preaching, let us exalt the work of the evangelist. I do not say, Make no use of machinery; but I do say, Let us put the machinery in the second place. There is a great danger in these days of putting it in the first place. Let us determine ourselves to be evangelists. We may have been set to work a machine, to take charge of an institution, and such a charge may be of very great importance, but let not such an occupation prevent us from being evangelistic, both within and without the institution. Nothing will do our own souls more good, nothing will serve so much to stimulate those around us, our helpers in the institutions and the members of the church outside, as steady, eager, evangelistic work for the souls of others. I often look with affectionate remembrance on the portraits of old pupils of my own, men whom I had to train in an institution, many of whom have been largely used of God in, I would say, apostolic work in the founding and building up of churches. I attribute the zeal and the earnestness of those men, under God, to the fact that we always combined strenuous evangelistic effort, whether residing in the college or taking long tours together in the country, with the regular course of collegiate study.

And this brings me to my last word, which, though I deem it very important, must be very brief. Let us train ourselves and let us train natives for this work. Let us train ourselves. Let us not think that even fluency in a dialect will compensate for ignorance of Chinese modes of thought and habits of mind, which can only be appreciated by those who study their literature. Nor let us think that we can effectively do the work of an evangelist, which seems so easy but is so intensely difficult, without the constant, careful, prayerful study of God's Word. And as for the natives, we must train them if they are to be, as thanks be to God they have in hundreds of cases proved themselves to be, effective evangelists and pastors. "The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also." So wrote St. Paul to Timothy, and the words constitute, so far as I can remember, the only maxim for aggressive missionary work as distinct from the work of edification, that St. Paul wrote, besides those summed up in the words, "Do the work of an evangelist."—*Church Missionary Intelligencer*.

Our China Missions, Chi-nan-fu.

An Appeal for Special Work in the Provincial Capital of Shantung.

BY REV. J. PERCY BRUCE, B.A., OF THE SHANTUNG MISSION.

IF Boxerism can be traced to any one man, or to any one place, that man would be Yü Hsien and the place Chi-nan-fu, where he was Governor in 1899. Yü Hsien, if Imperial edicts may be believed, has long since gone to his account, but Chi-nan-fu remains—not only the most influential city in Shantung, but, apart from Peking, the most influential city in North China. Its inhabitants number from 200,000 to 300,000, including a large mercantile population in constant touch with the commercial communities of all the important cities of the empire; a large, wealthy, and exceptionally powerful body of gentry; and some 2,000 or 3,000 expectant and retired mandarins.

There are three Confucian colleges, with their professors and students; a newly established government college for Western learning, with about 300 students; and upwards of 20,000 students at the periodical examinations for degrees. It is needless to say that among these students thus thronging the colleges and examination halls of the provincial capitals are to be found the future rulers of China. It may not be generally understood, however, that while comparatively few can expect to obtain office, the great mass of them, when they return to their homes, inevitably become the leaders of the communities where they live: the schoolmasters; the general advisers, consulted on every matter of importance; in a word, the men whose influence dominates the community.

Now, the striking fact is that there is absolutely no organised effort made to reach this large constituency! Nor is it that the mission has been indifferent; on the contrary, it has been the strong desire of the mission for twenty years to do this special work. But the very success God has given us has created its own demands in other directions, for which our staff has been inadequate. As far back as 1883 Mr. Jones advocated this need when in England. In 1886 a special appeal was made; and again, in 1888, it was urged that Mr. Timothy Richard might go there with an effective plant. Later still, it was hoped that,

after the visit of the Deputation in 1900, the staff would be increased and our plans carried into effect, in accordance with their recommendations. Our hopes, however, were in vain.

So matters stood up to the time of the Boxer rising. During that terrible experience, while hearts were being torn in twain by the sufferings of brethren and sisters, Chinese and foreign, our minds could not but revert to those plans formed so long before; and more than one felt that if such work had been carried on among those sections of the nation whence proceeded this fearful hatred, some at least of those dreadful experiences might have been mitigated, and perhaps even averted. As we emerged from those dark days, it was with the two-fold conviction that *such work ought no longer to remain undone*, and that as the result of these experiences such work could be carried on under conditions *unspeakably more favorable* than were possible before—that an opportunity had been given us, bought with the blood of martyrs, an opportunity such as there might never be again. And, indeed, since that upheaval, there has been a remarkable openness and accessibility on the part of the educated classes. There is a spirit of inquiry abroad, and willingness to learn even of things foreign. The question is: Shall the one thing of which they do not learn be the gospel of Christ? In this spirit of inquiry they are ready to turn to the missionary himself. Shall it be that in Chi-nan-fu, the very centre of such influences, and at such a time, the missionary shall not be there to be inquired of? The opportunity is now. It may not be for long. In China the situation changes rapidly. If this opportunity passes, the work will still cry out to be done, but under what different conditions! With what added sense of responsibility for the past!

THE NEGLECTED CLASSES.

But it may be asked, "Why should we try specially to reach the educated classes? Has it not always been that 'not many wise after the flesh, not many mighty, not many noble, are called'?" To this one answer is that, unless we make such special effort, the exigencies of our work compel us to neglect them, if not altogether to exclude them from the sphere of our influence; and such effort to reach them ought to be made because, if for no other reason, "God will have all men to be saved, and come to the knowledge of the truth." Surely it is His will that all *classes* should be reached, as much as all

nations; and it can neither be loyal to His will, nor for the good of His church, that the people for His name should be confined to any one class any more than to any one race. He who would have us pray for all men would have us preach to all men. Scripture and experience alike lead us to hope and believe that even among the educated classes of China truth shall win her triumphs; and the gospel, where it obtains a hearing, still shows its ancient power to change even the proud heart. While it is true that to-day, as in every age, the pride of the wealthy, the prejudice of the learned, are powerful hindrances to their acceptance of the truth; in China the hostility of the literati, the poor headway which the gospel has made among them, cannot altogether be put down to such a cause, for the simple reason that they have not heard the gospel in any real sense. Their hatred is hatred of the foreigner rather than of his message. Their pride and prejudice are almost wholly due to ignorance, all the more profound because the subjects are most ignorant of their own ignorance. The question is: What have we done to dispel this ignorance, to remove this hostility to ourselves that our message may have a hearing? If we have failed to do our utmost, surely, to the extent of our unfaithfulness, the responsibility for their ignorance, their hatred—yes, and even their impenitence—lies with us. "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand."

There is, however, another aspect of the question which ought not to be overlooked. We do not deceive ourselves by visionary hopes of converting China through the officials; but it is patent to every one who knows the country that, if the hostility of the educated be annulled, or lessened in any degree, we have to that extent removed the most potent anti-Christian force in China to-day. The proverb, "*Shang hsing hsia hsiao*" (What those above do, those below will imitate), is deep bedded in the Chinese consciousness. In the spiritual realm, where the Spirit bloweth where He listeth, we cannot predict that because the upper classes are converted the lower classes will follow; but we can predict that, as long as the upper classes are bitter in their hatred of the foreigner, this hatred will pervade all classes, and the missionary will have this barrier to overcome in nearly every person he meets before he can get a hearing for his message. The poison of Boxerism did not originate with peasants; it had its source in viceroys and princes! But the

moment those of the upper sort revealed their mind, the masses followed like a flock of sheep, or rather like a pack of wolves, and tragedy followed on tragedy till the whole world was aghast! Shall we not, then, go to the fountain head and stem the poison at its source? We have heard of this or that political measure as needful to prevent another outbreak. Is there not a more excellent way—the way of love? Shall we not rather go to these men who hate, and disseminate hatred of us, and seek by any and every means that is good to win their goodwill? In so doing we may both gain the opportunity we desire of presenting the gospel to *them*, and at the same time remove barriers to that gospel in thousands of *others*.

HOW SHALL THEY HEAR?

But “faith cometh by hearing,” and “How shall they hear?” is the problem of evangelisation in every age and in every country. How shall those who need the gospel be brought into contact with those who have it?

In England this question takes the form: “How shall we reach the masses?” In China, that land of contrasts, the masses, comparatively speaking, are easily reached. The problem is: “How shall we reach the classes?” How can these literati be brought into contact with the missionary? The ordinary street chapel does not reach them any more than the regular work of the church reaches the masses at home.

Many years ago, in the Theological Training Institute at Ching-chou-fu, under Mr. Whitewright, a small museum was started for the use of the students. The “open door” has been a prominent feature in the policy of the mission, and outsiders were freely admitted to the museum. In the very first year there were as many as 5,000 visits paid. So fruitful was it in bringing people under our influence that the museum was enlarged with the outsiders specially in mind. In 1893, when new buildings were erected for the Training College, an important feature of the plant was the “front court,” with a museum at one end, the chapel at the other, reception rooms on the one side and one of the college lecture rooms on the other. Here the work carried on in the former premises was largely extended. From 70,000 to 80,000 visits, and sometimes more, are paid annually; lectures on scientific and religious subjects are frequently given; but the work for which all else is but the means to an end is the evangelistic work. All the time that

the museum is open the preaching of the gospel is going on in the reception rooms with those waiting to go into the museum, or, more systematically and directly, in the chapel. During examination times, any morning or afternoon, students and professors, in numbers ranging from twenty to two hundred, may be seen listening attentively to the preaching of the gospel, who, but for such means would, humanly speaking, never come under the sound of the truth.

In 1900, in an important city of this province, the prefect had given orders for the Christians to be killed. The county magistrate, having first fruitlessly protested to the prefect in person, took effective measures, in defiance of the prefect's orders, to protect both Catholic and Protestant. This magistrate, a few years before, had come to Ching-chou-fu bitterly anti-foreign, but, largely through the work carried on at the Institute, became our warm and sincere friend; and his son has since then professed his faith in Christ.

What is now proposed is, in Chi-nan-fu, where hundreds of such men are to be reached for every one in Ching-chou-fu, to establish a work on lines similar to those described above, but with such modification and enlargement as experience and the greater importance of the capital suggest. There would be a museum and lecture room, with reception rooms; a central preaching hall; a library and reading room; and a more private room for the missionary, where he could meet individually with those who have become specially interested. There would thus be circle within circle of effort and influence: the outer circle of the crowds visiting the museum and having conversation with the evangelists in the reception rooms; the inner circle of the preaching hall, with its direct and aggressive preaching of the gospel; and the innermost circle of all, that of personal contact, heart to heart talk, the potent influence of intimacy.

For this work the mission desire to specially set apart one man. Not that he would necessarily confine himself to one class, but that he would lay himself out specially to reach one class, viz., the educated, just as his colleagues are devoting themselves almost entirely to the peasantry. The missionaries are therefore most anxious that Mr. Whitewright, whose work at Ching-chou-fu has been so conspicuously successful, should move to the capital and there inaugurate a similar work, but in an enlarged sphere and with wider influence.

To Mr. Whitewright it is no light thing to leave the work of twenty years and begin anew, but at the call of duty he is prepared to make that sacrifice. To his colleagues, while long-promised reinforcements delay to come, it means no small additional strain, but his colleagues are prepared to face that strain. We now turn to the home churches and appeal for the necessary financial help to enable us to enter the open door, to discharge the responsibility that has long weighed heavily upon us, and to seize the opportunity, God-given and blood-bought, while yet it is ours to seize.

A BRIEF STATEMENT OF THE CLAIMS FOR SPECIAL WORK IN
THE PROVINCIAL CAPITAL OF SHANTUNG.

It is the capital of a province with thirty or forty million of souls.

It is, next to Peking, the most influential city in North China, with a population of two or three hundred thousand.

Its importance will be enormously increased in the near future, when it will become the centre at which several lines of railway will meet, connecting with the most important cities in China, including Peking, Nanking, Tai-yuen-fu, and probably Hsi-an-fu.

Its inhabitants comprise :—

A large mercantile population, in commercial communication with all parts of the empire ;

A large and powerful body of "gentry" or literati ;

Some two or three thousand expectant and retired Mandarins.

As an educational centre it includes :—

Three Confucian colleges.

The new government colleges for Western learning, with 300 students.

An examination hall for the examination of candidates for the highest provincial degree.

The city thus teems with young Chinese students of all grades reading for their degrees.

The future rulers of China are to be found among such students.

The mass of them, when they return home, become the men whose influence DOMINATES THE COMMUNITY.

The sum total of this influence—of merchants, officials, and students—is aggressively anti-Christian. It is felt all over the province, even to the remotest village. It hinders the work of every mission. It culminated in Boxerism, which first received official recognition, and hence its organised form, in this city.

It is the strong desire of the Shantung missionaries forthwith to occupy this city and inaugurate special work among these influential classes. Our object is:—

- (1) To obtain a hearing for the gospel among them, as well as among other classes of the people—"that by all means we may save some."
- (2) To disarm hostility by going into the midst of them in the spirit of love and goodwill.
- (3) To counteract poisonous influences by the dissemination of truth at their source.
- (4) To dispel ignorance and prejudice by all kinds of enlightenment.

Our object is thus two-fold : directly, to win men for Christ among these people themselves ; and, indirectly, to remove barriers to the hearing of the gospel in thousands of others.

With these aims in view, it is proposed to extend the methods of work so successfully used in Ching-chou-fu for the past fifteen years, but adapted to the greater need and wider influence of the capital. There would be required :—

- (1) A central preaching hall for the direct preaching of the gospel.
- (2) A museum and lecture room, with waiting rooms where evangelists would converse with the visitors.
- (3) A library and reading room for frequenters of the institution, to help to retain them under our influences.
- (4) A private room where the missionary could have personal contact with those specially interested.

There would thus be circle within circle of effort and influence: the outer circle of the crowd visiting the museum, and the conversation with the evangelist in the waiting-rooms ; the inner circle of the preaching hall with its direct and aggressive preaching of the gospel ; and the innermost circle of personal contact, heart-to-heart talk, the potent influence of intimacy.

It is considered necessary, in order to secure a suitable site in the centre of this crowded and busy city, and make a

substantial beginning with the buildings needed, that £3,000 will be required, and when the site has been fixed, detailed plans and estimates will be presented for the full scheme.

For twenty years the Shantung missionaries have desired to occupy this city for such work. They have repeatedly urged it, but in vain. Neither men nor money have been forthcoming.

The present furnishes a renewed and unprecedented opportunity, and they once again plead for help.

In China the situation changes rapidly. The opportunity may pass, but the need will remain more urgent than ever. Let us be in time!—*Missionary Herald*.

In Sub-Arctic Regions.

BY REV. W. SPENDLOVE (CHURCH MISSIONARY SOCIETY).

WE reside on the northern confines of British territory, not far from the Arctic circle and Great Bear Lake.

The rivers and lakes are covered with snow for eight months of the year. Ice-blocked and snow-bound to a thickness of five or six feet, the banks of the majestic Mackenzie River form a shelter for wild animals and roaming Red Men, while overland on both sides there is a trackless desert of beautiful, perfectly dry snow. Hither and thither roam these untutored savages, living on such wild animals as moose, bear, deer, musk-oxen; also rabbits and fish, which are numerous. They likewise hunt the fur-bearing animals, and in return for such valuable articles of commerce obtain European clothing, guns, tea, and tobacco. We are 8,000 miles from England, upwards of 1,500 beyond the outer limit of Canadian civilization and frontier border settlement, the same distance from town, village, shop or post office; and until recently the nearest railroad was 2,000 miles away. Cut off from the residence of whites, except here and there a solitary fur-trader, we receive letters twice a year and papers only once, so that the death of a parent, child, friend—or, say, our late Queen—in England could only be known to us months after.

We are shut up among Red Indians, living a shivering life in moose-skin tents, where life to most people would be intolerable, and certainly escape impossible. There is no white woman for my wife to converse with nearer than 300 miles, and no missionary within fifteen days' journey. For years the

effort to procure food and fuel for such a climate has been no easy task. At times the cold stings and burns like poison and fire, especially when sleeping outdoors, rolled up in a pair of blankets on a little pine-bush in a hole in the snow. We have known the pain and weakness of hunger and compulsory fasting more than once, even to the verge of starvation, when a kind Providence intervened and sent direct and special help. It is cold and uninviting work to suck lumps of ice and chew hard frozen snow to drive away hunger. During the first stages of our experience, a small outfit of supplies was obtained from England. The order was about a year on the way out and the goods two years coming in. They were sometimes greatly damaged, there were always some lost, and more than once the part or the whole was destroyed.

Hung fish, half putrid and frozen, three times daily for a few months, with a little tea and very few inferior potatoes, did not keep children in good health, or give the missionary needful strength. Nor did the wild animal flesh, dried by sun and smoke to the appearance and hardness of burnt leather, three times daily for several months. Hence we obtained 300 lbs. of flour and a few pounds each of rice, raisins and sugar for a year.

The great distance and freight rates made a four-pound loaf cost five shillings, sugar eighteenpence per lb., and so on. Even a reel of cotton cost about a shilling. How my excellent wife managed to rear babies and keep them from freezing is as romantic to think of as it was realistic in experience. One little fellow was fed, from three months old, on fish soup and tea. Once there were no trousers for father, so mother's shawl must be cut up and a pair made!

For several months in mid-winter I have travelled about, living and sleeping among the Indians, leaving my wife in charge of the Mission station to manage Indian boys and girls, keep school, and superintend outside work; now helping to fix up a log shanty, now digging a cellar, now directing a fishery; all the while living in a room where the water froze solid a few feet from the stove, and the tea must be drunk quickly to keep ice from forming on it. Once semi-starvation, sickness, and absolute duty drove me to undertake a long journey to England with two small boys under four years old. Part of the journey was overland, occupying thirty-five days' travel, sleeping out in the open air amid rain and myriads of mos-

quitos. Poor mother had to be left at the Mission during father's absence, battling against the triple foes of cold, hunger, and human enemies, for a year. After eleven consecutive years' hardships and loneliness, my wife's health failed, under weakness and poverty of blood, but no active disease; she had to face the long, trying journey to the homeland with three little children, leaving father this time at the Mission, in charge, too, of the youngest child, eight months old. Little Willie was still unweaned when his mother snatched herself from him. These are some of the lights and shadows, ups and downs, of missionary life in Sub-Arctic regions.

At one or two stations in this mission district the sun fails to rise for eight or ten weeks, but there is twenty-four hours moonlight during portions of two or three moons which do not set. Then there is almost nightly magnificent aurora, scintillating and moving in a gorgeous panoramic display. When this is dim myriads of stars sparkle and twinkle with the brightness and clearness of electric light. During the short summer, days are hot and nights cool, being near and not many feet above the sea. At some points, though not where I reside, the sun does not set for a part of the summer, and one can read indoors at midnight. I have taken a photo of the midnight sun. It is a very healthy climate, the air being perfectly dry, with not much rain in the summer, and the cold strengthens the constitution if proper nourishment and exercise are taken.

When I first entered the work twenty-four years ago there were only two or three missionaries in a territory of one million square miles, these being about a thousand miles apart; now there are upwards of forty stations occupied. After five months' travel—a tedious, trying journey never to be forgotten—I found myself attempting to acquire the Chipewyan and Slave languages. But, oh! those unpronounceable sounds which greeted my ear. I can only compare them to a hen cackling or a turkey gobbling. However, I was determined to succeed, and my feelings ended in prayer thus: "Lord, either reverse Babel or give me a second Pentecost!" I went and lived among the Indians, acquiring their own words and pronunciation, but not without injury to my throat, their language being so very guttural, and the doctor has since cut off a diseased uvula.

To preach Christ to the heathen means more than learning a few sentences in order to tell dark souls God's love to them.

One must possess an adequate mastery of the native language, the conditions of the people, their modes of thought and religious beliefs. In order to do this I have travelled thousands of miles to deliver the message, sometimes to a group of dusky Redskins by the river-side, then to a larger gathering encamped near a fish lake, or more often to a single camp in the forest. To a gathering of five hundred I have used lantern slides to explain the gospel, and found some afterwards had received it into the heart, others also getting some light; but I have preached for a whole year to one soul in my own house, and then have not been sure of success!

I have acted as schoolmaster under various untoward conditions. Often I have sat round camp fires, with benumbed fingers, the smoke filling eyes and mouth, using birch for books and charred sticks for pencils, teaching old and young the syllabic system of their own tongue. At other times I have conducted regular school for twenty or thirty scholars, some stumbling for months over the A B C, others doing sixth standard lessons, and some, not pure Indians, learning Latin. But in all this varied work there is the daily opportunity of sowing gospel seed.

Every missionary, whether he likes it or not, must do more or less medical work. God has so many times blessed our efforts in relieving pain, curing complaints, and even saving life and limb, that no part of our work is so successful in creating gratitude to God, as well as making friends for His servants. Gifts to God varying in value from a few pence to five pounds have been received. However, we meet with comical experiences, and sometimes are expected to give for the privilege of effecting a cure! One dark Redskin will tell you he must "rest and be fed three days" after a simple operation, or that he expects to walk in three days after the setting of a limb.

There are four stations at which I have laboured, having upwards of a hundred converts each—not all, of course, given to me. There are no longer the evil influences of medicine men to withstand; no longer murders, infanticide, robbery, cannibalism, the leaving of the aged to die, casting off a wife, or taking a second.

I have reached an age and stage at which I find pastoral work necessary. Of shepherding the saved sheep I need not tell you much, but an illustration of a single visit is representa-

tive of many. When the adherents are on the station, I visit a tent crowded with men, women, children and dogs. There is no greeting, no courteous reception, no sign of welcome. I push my way in, stumbling over fire-sticks, kicking a dog out of the way, and squeeze myself between the Redskins wherever I observe a slight space. Then I chat away, read the Scriptures, pray, sing, give medicine, advice or a scolding if necessary, but always deliver a Divine message, if only short. Too often one gets no assurance that such ministrations are appreciated, but sometimes expressions of gratitude are given. Such is their nature—sullen, apathetic, lacking demonstration.

Then I am visited, if only that they may beg something; a process preceded by profuse talking and watching of my actions or countenance, waiting a favourable moment to "pop the question." They attend daily prayers when residing near the station, and will travel long distances—often two hundred miles—to attend preaching, for the baptism of a child, and to receive the Holy Communion. I give them a journal to reckon Sundays, but sometimes they are out of time a day, as I have been formerly. Instead of receiving fees, I have to provide wedding feasts and give presents, but they have begun to make offerings to God in church. Their Christian worship is most reverential in the beauty of earnest simplicity, requiring no aids of nature or pictures—*All Nations*.

Bishop Nicolai, the head of the missionary work of the Russian Greek church in Japan, is said to have instructed all of his converts to pray unceasingly for Japanese victory. However he has informed them that during the war he will be unable to worship with the converts in the cathedral, inasmuch as he himself could not join with the natives in their supplications for God's blessings to rest upon Japanese arms. This is the true spirit, and it finds a sympathetic response from the hearts of all true missionaries.

The Presbyterian Board of Foreign Missions (North) expends annually about 500 pounds sterling in conducting a ten days' conference with the newly-appointed missionaries of that Board. This annual conference has passed beyond the experimental stage and is considered most helpful to both the missionaries and the members of the Board.

The Presbyterian Board of Foreign Missions (South) and the Board of Missions of the M. E. Church (South) are contemplating holding joint conferences similar to the above.

The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

Why has the Church not made more Marked Impression on the Literati of China?

BY REV. GILBERT REID, D.D., SHANGHAI.

IN reading over one of the last papers contributed to the Morrison Society and published in the July number of the RECORDER, a paper by Rev. J. S. Whiteright on methods of work for reaching the scholars and officials of China, I notice several ideas which have an equal application to the question which I am requested to consider and, as far as possible, answer. I will, however, proceed to the study of my theme as if no such able and suggestive paper had been already prepared, and will endeavour to give in a fair spirit some of the results of my observations which have been directed somewhat persistently to this theme for a period of twenty years. May I, moreover, at the very outset, be allowed to testify to the help and impression which I received from Rev. Mr. Whiteright during my very first year in China and to express the opinion that the English Baptist Mission in Shantung, with which Mr. Whiteright is connected, affords in China the best example of how a mission, as a whole and for a continued number of years, may succeed in making a marked impression on the literati of China.

According to the limits placed on our discussion by the actual question propounded, there is no intimation of failure on the part of an ideal Christianity or of the Biblical Christianity of the Christ, but merely a query as to the lack of impression made by the church as represented by the teachers of Protestantism and Roman Catholicism; and the ones supposed to be insufficiently impressed are the literati of China,—not the large number now being educated in Western education, or the class called reformers, but the men who have been trained in the theories and literary excellencies of the classics and who for the most

part have attained to one of the literary degrees of the Chinese examination system.

The first reason why the church has made so little marked impression on the Chinese literati is because missionaries, especially Protestant, have not believed in special efforts for the literati. One should hardly judge of what this attitude has been merely by what has happened since the uprising of 1900. Since that date both mandarins and the literati have been more open to the approach of missionaries, while missionaries in turn have been more disposed to cultivate the acquaintance of this class ; but before this date, beyond a few individual exceptions or some rare occurrences of each missionary, the missionary body may be said to have stood aloof from the literati. The mandarins have been regarded as Pharisees, the literati as Scribes, and both as hypocrites. The missionaries have gone to the common people, but the literati must first come to the missionaries. Any friendliness with mandarins was spoken of as obsequiousness or as hobnobbing with the rich ; and one who discussed religion in a conciliatory spirit with the literati was suspected of pandering to evil, or of becoming a Confucianist. The medical missionary could of course dispense medicine to a Chinese scholar, but to offer him a seat of honour or pay him any marked attention other than that given a servant, farmer or coolie, would be making class distinctions contrary to the equal rights of all men. Should a missionary wish to prove that he has not ignored the literati, he would say : "Did you notice that intelligent man sitting in the audience near the front? Well, he is a *hsiu-ts'ai*." And if you should inquire how this came about, you would probably find out that he had come to the missionary seeking a place and had been called in to teach mandarin to a new missionary and so had been made a convert. Should a missionary perchance feel called to give special attention to this class, his missionary society probably would say : "It is your business to preach to the common people as other missionaries are doing. If you want to work among mandarins and the literati, you will have to resign from us." Should another be permitted with reservation to fit up a reception room and explain the globe or give a few physical experiments to a company of young men who have come up for examination, he might be asked at the end of the year, "How many converts have you made?" Is it any wonder that the church has made but little marked impression on the literati?

To avoid misunderstanding, let me again make the statement that I acknowledge the exceptions and still more the great change that has taken place in the last few years. At present it seems as if all missionaries were seeking to know more of these men of degree and that all missions now provide functions either for the officials or the literati. A tea-cup with a cover, or even a water-pipe, as well as a copy of one of the gospels in the latest and best version, is now in readiness for the "man with a button." Even the Empress Dowager is seriously considered. The transformation is noticeable and, I am sure, the impression to be hereafter made on the literati will be much more marked than in previous decades.

A second reason why the church has not made more marked impression on the literati is the way by which Christian truths have been presented. In our countries it is generally taken for granted that the same truths do not impress all men in the same way, that one man may be influenced by one truth and another man by some other truth, that the setting of truth, the perspective of truth, the order and gradation of all truths in the complete system of truth vary with different men. Even the four gospels differ not only because different men wrote them, but because they were prepared for different kinds of readers. Is it not then a mistake to think that the same kind of a sermon will suit a Chinese and a European audience? Or that the ideas, and the mode of presenting one's ideas, used in a street-chapel to the ordinary Chinese audience, would be the most suited for a company of Chinese scholars, or even for an audience of one such?

To make clear my meaning I would say that Confucian scholars need to be approached from the ethical side of Christianity; not that these men are conspicuously ethical, but because their thinking has been along ethical lines. The very fact that the Confucian scholar, with all his moral maxims and good sayings, may be very immoral, only opens the way for the Christian truth that man to do right needs nothing less than the Spirit of God, and that the impetus to do right must come from the sense of forgiveness through a divinely-appointed mediator. It is this feature of Christianity that treaties, edicts and proclamations again and again emphasize: "Christianity exhorts men to righteousness." Such teaching, with consistent living, will make the greatest impression on the Chinese literati.

Again, the typical Confucianist needs to be approached from the monotheistic rather than the trinitarian point of view, or rather, to speak more accurately, the teaching of trinitarianism which should be such as to lead men to believe that God is one, however differently He may reveal Himself, or whatever the variety of the constitution of the Godhead.

Along with this the Saviour of the world should at first be spoken of more as God manifest in the flesh, as the Lord from heaven, as Immanuel rather than as a Son of God; for the latter expression is apt to be wrongly construed, especially in leading one to suppose that God appointed a second person to do all the suffering for Him in suffering for the sins of the world. "God was in Christ reconciling the world unto Himself." Hence for a Confucian scholar I prefer the Gospel of John to the other three. The very first chapter presents the Godhead in a new light, as God and the Word, and then that Word, as the manifestation of God, at last became man, while all the following chapters show that this man was Jesus, and that as Jesus He was both God and man.

In the same way it has seemed to me that the Gospel of John is more suited to Confucianists than the Gospel of Mark in the matter of miracles, not only because there are fewer miracles in the one than in the other, but because the one who did the miracles in St. John's Gospel is represented as a divine one and so as doing them naturally, while in St. Mark's account miracles are represented more as "wonders" and as done by the man Jesus.

These particular references are made merely to show that the Confucian literati who have certain thoughts or preconceptions of their own, must be led to Christianity by an emphasis of particular truths or by a certain logical order different from that which may be used with others. There is also the implication that missionaries have failed in the way they have presented Christian truths to this class of men in China. It is very rare that a missionary enters into the thoughts of a Confucian scholar or learns to understand things in his way. More likely the missionary, to form a theory of a Confucianist, will read the Chinese classics, but will not modify his theory by contact with men. Too often the result is a knowledge of what the literati are, but not a sympathetic appreciation of their thoughts. There are in fact very few points of contact, of sympathetic agreement, of unison between Christian missionaries and the Chinese literati. Is it any wonder, then, that the church has made but little marked impression on the literati of China?

In the third place the literary form of presenting Christian truth has not been always adapted to the literati. Few missionaries know the classics well, and even if they do, they may fail in being conciliatory. While there are many who speak the language well, there are few who have given much thought as to the mode of addressing Chinese scholars, still less, as to conversing with them.

In the matter of literature there is even more need of care.* There is an increasing amount of well-written books meant to reach the educated classes, but really some of the best books for distribution were prepared in the earlier years. With the large stock now on hand there comes in the demand for discrimination in the use, dependent on the character of each individual approached.

In the Christian books prepared, many of late years have been translations or the production of the study rather than the production of personal contact with men.

Some of our periodical literature, like the *Wan Kwo Kung Pao* and the *Ta Tung Pao*, has made and is making a wide impression on the literati of China, but this is more because of general knowledge which they impart than from any distinctive Christian character.

It should here be noted that in the increased efforts to meet the demands for more learning the ones who are reached and impressed, are not the literati, but young men who want Western science or, more likely, a foreign language. Missionaries likewise are getting more and more engrossed in imparting the new learning with the result that they know less than older missionaries of the Confucian books and are not only unable to use elegant Chinese in talking with the literati, but can scarcely be said to have so much as a "stammering tongue." Hence it comes that the literati of China are once again neglected, unless they come as students of our primer, our simple arithmetic, and our English composition. If they are impressed, it is not as Confucian literati but as students of some of the branches of Western learning.

In conclusion, there is one line of thought which should not be omitted from this discussion. Looking at China as a whole, or at the literary class in particular, it is apparent to even the most superficial that the missionary propaganda is a tremendous power and is making a great impression. Every-

* See a former discussion of "The Christian Literature suited to the Educated Classes of China," in *RECORDER*, August, 1896.

where there is talk of the church and church people. The power is so felt that Princes and Ministers of State are non-plussed, while the poor local Magistrates are burdened with a political problem which the cabinets of Europe have sooner or later had to cope with. The missionary, even when accompanied by what is called an interpreter, is now recognised not only as an important factor, but as one whose wishes should be complied with. The literati everywhere know these facts, and while some may be intelligent enough to discriminate between Roman Catholics and Protestants, they all point to the power of the church.

Now here is an impression made by the church, but is it of a kind conducive to the spirituality of the church or to the spiritual regeneration of this people? Are not the Chinese—mandarins, literati and all—in a danger of misunderstanding both the idea of the church and of Christianity? Is it not a serious matter that as soon as missionaries begin to have the chance to make an impression on mandarins and literati, it should have such a tendency and get such a reputation? It is all the more incumbent that special effort along real spiritual, moral lines, be directed to these men of influence that the Church as the bearer of salvation, as the ordinance of God, may arise in glory to make a way for the coming of the King, even our risen Lord.

Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

The Kien-ning Romanised Dialects.

BY REV. HUGH STOWELL PHILLIPS.

KIEN-NING is the most northernly prefecture of the Fuh-kien province. The dialect which is spoken in the greater part of four of the seven hsiens—Kien-ning proper—was first attacked by Europeans in 1888, but the fixing of the system of Romanization partly, and the preparation of books wholly, have been the work of Miss Bryer, of the Church of England Zenana Missionary Society.

Up to the present, with the help of the British and Foreign Bible Society, Miss Bryer has been able to prepare the complete New Testament, Genesis and Exodus; Psalms are also in the press, and other Old Testament books are ready. Miss Bryer has compiled a small Romanised primer and begun a book for natives, as well as a Manual and excellent English-Chinese dictionary for European students. The Rev. W. White has also provided a useful Chinese-English dictionary, so the dialect is well off for text books.

The system of romanising is based on that adopted for the Foochow colloquial by the late Rev. R. Stewart. Like most Fuhkien dialects, Kien-ning has seven distinct tones; the dialect is a pleasant, soft and musical one, but the tones need a careful ear to distinguish clearly. The tones are described as follows:—

- | | |
|-----------------------|----------------------------|
| 1. Even tone—â. | 5. High abrupt tone—â. |
| 2. Receding tone—ā. | 6. Receding tone. |
| 3. Low tone—ǎ. | 7. Descending hammer—à. |
| 4. Lower departing—ǎ. | 8. Upper prolonged tone—ā. |

The initials are described as fifteen in the local eight-tone book, which is the authority for initials, finals and tones, and largely used by traders in the city; this includes the whole class of words without a consonantal initial as one; the others are b, c, ch, d, g, h, k, l, m, n, ng, p, s, t.

The finals are thirty—a, e, i, o, u, ă, ǣ, ȳ, ai, aing, ang, au, eng, eng, eu, ia, iang, iau, ie, ing, iǝ, iong, iu, oug, ǝng, ua, uai, ȳe, ȳing, uing, uang, uaing, uoi, uǝng.

The expression iǝng; this is the only sound which finds no place in the above system. There are no consonantal terminations to mark certain tones, and there are few changes of tone or form when words occur in combination; in these points the dialect sharply contrasts with Foochow and some other dialects. So far the Romanized has chiefly been made use of for teaching boys and girls and for women, but it is to be hoped ere long Miss Bryer's admirable translations will find a wider use.

Below is a specimen of the dialect:—

Uôi uā nì cōng niōng cūoi sǎi chǎ-sǎ, nì ēng niōng siǝng iǝng sǐ gǎ-i gǎ di. Jno. iii. 7.

One hundred and twenty li to the north-west of Kien-ning city is the hsien of Kien-yang; here we meet another dialect. Among the peculiarities of the dialect are an additional tone,

making eight distinct tones; the initials v, sh, hh or 'h, gy or 'g, etc., are not found in Kien-ning, nor such finals as oing, uoing, eu, a final h, etc. Only a tentative gospel has been published in Kien-yang, and changes in the missionary staff have prevented progress being made in its use; a specimen is subjoined: *Shiòng-dôi shí shīng noing bái 'gũ le niòng nah shīng bái, ańg niòng shih soing bái gũ.** Jno. iv. 24.

The dialect is far less widely spoken than Kien-ning, but is spoken with variations over most of two hsiens. The dialect of the most northern hsien of Puchin is very widely different from either of those mentioned above, and has probably been largely affected by Chekiang dialects. As an out-station of the C. M. S. has just been opened in the country town it is to be hoped this dialect before long may also be studied by a European; it is said to be spoken all over the country.

That nasal terminations, like those in the Hinghua dialect, abound, is very evident. I add two or three specimen phrases: *Deh gē giang*, a boy; *Deh gē fū nioh*, a woman; *Ni li lə*, Where have you come from?

* Tone marks in Kien-yang, though similar to those in use in Kien-ning, have not the same value.

Standard System of Mandarin Romanization.

SINCE our last issue the Educational Association has published the "Primer of the Standard System of Mandarin Romanization," a pamphlet of forty pages printed on foreign maopien in a clear, large type, suitable for use by beginners. The lessons in the Primer are arranged according to the Chinese method of combining initial and final sounds, so that the student learns, not the value of the letters in English or any other foreign language, but their equivalents in his own dialect of the Mandarin language. The thirty-two lessons are progressively arranged and are in a form to be readily mastered. Any one who has completed the Primer will be in a position to read anything that may be published or written in this system. The price of the booklet is fixed so as to put it within the reach of any who may want to learn the system. Single copies may be had for ten cents; ten or more copies at seven cents each.

The first volume of a book printed on foreign paper, entitled "The Standard System of Mandarin Romanization," is also

just ready. It contains an Introduction to the system, a set of comparative Sound Tables, and a Syllabary containing the characters in Baller's Analytical Chinese-English Dictionary spelled according to the Standard System and alphabetically arranged. The second volume, which is now in the printers' hands, will contain an index to the Syllabary arranged in the order of the 214 radicals, thus making it possible for a Chinese to find readily the Standard spelling for any character contained in Baller's Dictionary. The first volume is offered for sale in paper covers at forty cents; the second volume will sell for thirty cents per copy. Either of these publications may be ordered from the depository of the Educational Association, at the Presbyterian Mission Press, Shanghai.

We learn that the British and Foreign Bible Society and the American Bible Society have undertaken to publish the four gospels in the Standard System. Matthew is already more than half printed and should be ready for circulation by November first. Orders for this or any of the remaining gospels may be sent direct to the offices of the Bible Societies.

The committee in charge of this work have spent a great deal of time in the preparation of these books, and we congratulate them upon the success of their efforts. The new system is no longer to be considered tentative. The committee has gone into the matter thoroughly, and their work will no doubt be generally accepted by those who realize the importance of having a standard system. The Educational Association gave to this committee "full power to decide upon and carry into effect one uniform system", and this should therefore be regarded as already approved by the Association. We feel pretty sure that when a fair trial is given, many of the objections which at first appear will gradually melt away.

Notes.

REV. P. F. PRICE has prepared a very good book for teaching beginners. It will be especially useful in classes for enquirers. It is entitled "Short Steps to Great Truths". We hope to find time to write more about it next month. It is published at the Mission Press. Send for it. Price ten cents.

We have received a number of good educational books from the Commercial Press and other sources, which we have not had time to look over carefully, and will not attempt even to mention in this number of the RECORDER. We hope in the next issue to give some account of these books. We sometimes are tempted to think that there is no other missionary who is quite as pressed for time as we are, and we presume that there are several hundred others in China who feel pretty much the same way.

Correspondence.

ENGLISH AND THEOLOGICAL STUDENTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have noticed with satisfaction the editorial remarks on Dr. Dubose's article on the Teaching of English in Schools. I agree most heartily with what you say. We are proud of our school under the care of Dr. Noyes. It would not, however, be right to say that its present position and the number of theological students are due to the fact that English is not taught. I have not the figures for the present year to hand, but the following extract from last year's Annual Report will explain matters. I think the proportion of regular students in the theological class this year and last year will be found to be about the same:—

Report of 1903.

"This year there have been twenty-five theological students in attendance; twenty of these were in the normal classes intended for men who have already received a Chinese education, and in this course are fitted for work as preachers, giving their time almost wholly to Biblical and theological subjects."

This, you will see, leaves five students from the high school

who entered the theological class last year. The other twenty were not from the high school. There may be one or two more this year, but not ten in all.

UNION HYMN BOOK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The recent decision of the Pei-tai-ho Conference on the Term Question and Union Hymn Book are matters for sincere congratulation. If I might be allowed a few remarks it is on the question of the hymn book that I wish it write.

I was unable to be present at the Conference, but I understand that the decision was to produce a book three parts in Wên-li and one part in Mandarin.

It is to this that I strongly take exception. At a time when the tendency of Chinese enlightened opinion—if the reform party is a criterion—is in favour of making the mandarin dialect the language of the country, written as well as spoken, the action of the Conference seems to me reactionary. I know that the weight of learning is opposed to me, but this is a subject on which literary attainment, as such, carries no particular weight.

It must be decided by the experience of those engaged in country work.

Now so far as the north of China is concerned, three-fourths of our membership is in the country towns and villages, and the female element is a large and growing factor.

It goes without saying that the percentage which has received a classical education, and which can understand and appreciate some of our high class hymns in equally high Wên-li, is very small. I have had over twenty years' experience in drilling country congregations and I know pretty well the hymns they select and sing, but in no instance are they the high class thing which the translator looks upon with pride.

The missionary perhaps spends weeks in trying to teach them some good English hymn written in Wên-li, but it does not take; and as soon as the missionary leaves, it is consigned to oblivion. In the meantime some simple thing which the hymn maker thought he had hopelessly ruined his reputation over, is brought by one of the members from some other place, and is learnt and sung with enthusiasm in all the churches of the district.

Even in the case of our theological students who are taught in college some of these fine English hymns in rhythmical Wên-li, they fall back for the most part upon the simpler hymns when they leave the college and go out as helpers.

What does this indicate? This: That the one-fourth of the hymns in mandarin will be everywhere sung, and that the other three-fourths in Wên-li will only be heard where foreign influence predominates, and while it predominates.

If we turn to the history of the church in our own lands surely the lesson that it teaches us is plain. What made the reformation in Germany so popular with the people and gave religion such a hold upon their affections and lives? Undoubtedly the beautiful hymns translated into or made in the language of the people.

What made the religious movement called Methodism so mighty in England and America?

Does any one doubt that if these hymns of the Wesleys and others had been wanting, or composed in a dialect inaccessible to the great bulk of the people, the result would have been very different? So in like manner in China. If gospel song is to play any important part in the life of the members of the church, it must be given to the people in the language of every-day life.

Sincerely yours,

JOHN HINDS.

THE WORD FOR "SACRAMENT."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In February last I sent to many of the leading missionaries in China a circular letter of inquiry with regard to the best term to render the word "Sacrament" in Chinese. My letter was prompted by a communication from the "Society for Promoting Christian Knowledge" with reference to the publication of a Chinese prayer book. In that communication the opinion was stated as emanating from the Archbishop of Canterbury "that the rendering of the word 'Sacrament' by a term (聖禮) equivalent to 'religious rite' is likely

to lead to serious difficulty and confusion in the future"; and the hope was expressed "that by the time another edition of the book is called for, some more adequate rendering may be decided on." My circular letter was written in order to ascertain the views of various experienced missionaries and Chinese scholars as to the suitability of the above mentioned term and to inquire as to whether any other more suitable term could be suggested.

In response to my circular I received many most valuable letters, in which the question was discussed with great ability. I take this opportunity of rendering my most hearty thanks to those who so kindly wrote. Many of the writers expressed the hope that I would inform them of the results of my inquiries; and, as the matter is one of general interest in the mission field, I venture to ask if you, Sir, will allow me to publish these results in your columns. As many of the letters were almost identical in sense it would be both tedious and useless to publish all of them at length. I shall therefore summarize the discussion, giving quotations, without names, whenever it may seem to be expedient.

There are then three points on which all are agreed:—

1. All who touch the point agree that transliteration instead of translation "is impracticable."

2. All agree that "there is no equivalent in Chinese for 'Sacrament,' and that whatever terms be used to translate ideas, which are in a special sense Christian, into Chinese, must be unintelligible to the Chinese until their Christian meaning has been given to them." "That very word 'Sacrament' is understood by Europeans" (though not by any means always in the

same sense!) "Yet how few know that it has etymologically nothing to do with the thing?" And, writes another, "of course it is not necessary" (he might have added nor possible, nor even desirable) "that a term should be a full definition."

3. All agree that each of the two terms 聖禮 and 聖事, which are actually in use, do as a matter of practical experience "work well," and have been found convenient as theological terms which the Chinese Christians readily adopt and use in the particular sense which they are taught to attach to them.

Very few other terms have been suggested. None advocate the use of the full Roman term 聖事跡 or 聖事之跡. Some distinctly reject it as too cumbersome, others object to the 跡. I notice by the way that it is thought by some that a term might possibly be rejected in some missions simply for the reason that it has been adopted by the Roman Catholics. There is, however, no trace of any such feeling in any of the letters which I have received. The different terms have been discussed simply on their merits.

One writer has suggested that we should translate the word "mystery" instead of "sacrament." This is the practice of the Greek church, which habitually uses the word "mystery," and renders it in Chinese by 機密. But it is difficult to see how we can do without the use of both terms in translating, for instance, the English prayer book.

The term 靈禮, as suggesting "a spiritual or efficacious rite," has also been suggested.

The term 聖奠 is used in the Japanese prayer book. I can only suppose that 奠 must have lost its original meaning and acquired

some peculiar local meaning in Japan.

It will be interesting to learn whether any of these suggestions which I now publish find favour in the eyes of any of the growing native churches. Hitherto the two terms above mentioned—聖禮 and 聖事—are the only two that have found acceptance. Were the choice between these two simply to depend on counting heads, the first of the two undoubtedly holds the field. So far as I can gather 聖禮 is used by all the Protestant missions in China with one exception.* But that exception is a weighty one, especially when we consider that the term it uses—聖事—though not necessarily implying anything distinctively Roman in doctrine, is supported by the scholarship and experience of the Roman mission. I shall therefore quote two most valuable letters which seem to me to put the case for each term in the most clear light.

An advocate of the use of 聖禮 writes:—

"It appears to me that on the whole 聖禮 is about as good a term as one can expect to find for 'Sacrament.' Like the word 'Sacrament' itself, it will only acquire the sacred associations which one would like to see it carry by prolonged Christian use. But it supplies the necessary centre round which Christian thought and feeling can gradually gather. The word 聖 is, I suppose, one of the most august and lofty in the language, and it does not lend itself to any misconceptions. Those who already speak of the Holy Spirit as 聖神, and of those whom He sanctifies as 聖徒 or 聖者, cannot do better, I think, than use 聖禮 of one of the gracious means which He employs for their sanctification as we use the term 聖經, 'Holy Scriptures,' for another.

"The Romish term 聖事 seems to be, as you say, too vague, or if it tends to convey anything definite it rather

leans to the suggestion of an 'open operation' in a sense rejected by the church of England and the churches of the Reformation generally. Besides 聖事 has many secular associations, most of them leaning to the side of what is bad, which unfit it, as I think, for this use.

"It is unfortunate that his Grace the Archbishop should have had the term 聖禮 rendered to him 'a religious rite,' which is certainly a very inadequate rendering. 'A holy rite,' as you suggest, or 'a sacred rite,' is much nearer the true meaning. Besides the phrases already referred to we have all had for long in Christian usages such phrases as the following: 聖父, 聖子, 聖所, 至聖所, 聖日, 聖教, 聖會, as well as the aspiration in the Lord's Prayer, 願爾名聖, and the great ascription of praise in Rev. iv. 8, 聖哉.

"The other member of the phrase is perhaps more open to criticism, but it is in no way unsuitable, and expresses well the idea of an outward and visible embodiment of an inward grace. Altogether I can suggest nothing better for the purpose than the phrase under discussion, and what it may still lack will, I am sure, be gradually supplied by the growing energy of the Christian consciousness of the Chinese Church."

On the other hand, another writer says:—

"聖禮 seems to me too general, because if it is adopted we shall be deprived of the best term to express what we mean by the other rites of religion. In view of the distinction which the Anglican Church makes between the sacraments instituted by Christ Himself and other holy rites we need this term to express the distinction which it seems to me it does admirably.

"聖事 is the term which we use for 'Sacrament.' It is vague, but then we cannot expect a heathen language to express what we mean by 'Sacrament.' The best we can do is to accept the nearest term we can find, or invent and trust to time and Christian use to give it its full meaning. The term is used by the Roman Catholics, but that, it seems to me, ought not to prejudice the case. In itself the term seems to be innocent of all false doctrine, as safe a term as the original 'sacramentum' which, however, had heathen associations (the army oath) which this word has not; for, so far as I know, it is not a term in use in heathen religions in China. I may not be correct in this last statement;

* Note.—One Mission in Korea also uses 聖事.

all I can say is that I have never come across it. It seems to me that with 聖事 for 'Sacrament' the other term 聖禮 comes into use beautifully to express the position of confirmation or marriage towards the great sacraments of the gospel.

"The term used by the Roman Catholic church in China is apparently, when used in full, 聖事之蹟. It is not an easy term to explain, but it seems to be an attempt to express as literally as possible the signification of 'sacramentum', at least that is the way I interpret the addition of the characters 之蹟 as intended to express the force of the suffix 'mentum' (see Giles' Dictionary.)"

"The 'Seven Sacraments' are spoken of as 七蹟. Neither in the full term, nor in the shorter form, does it seem as if there was anything essentially Roman, or anything which renders the term 聖事, for I should not advocate the use of the stiff term 聖事之蹟 in full, unfit to express 'Sacrament.' In using terms for Christian verities it has always seemed to me that if there is no grave objection to the terms used by the other branches of the Catholic church in China, it is best to adopt them. Otherwise we only create confusion. If there is a principle at stake, that is a different matter; but unless the term is positively bad I prefer to use it rather than to discover another already existing in the language or invent a new one."

After a few lines on the term used by the Greek church, and the undesirability of transliteration,

*Since writing the above I have received the following note as to the meaning of the character 跡 or 蹟 in this connection and the objection felt by some to its use:—

"跡 renders the true Roman Catholic conception of sacrament, namely as a naturally, materially working power, similar to the different mysteries and demonic miracles of the heathen, whereas according to the evangelical doctrine the working power of the sacraments is a spiritual psychical one, working towards the inner spiritual psychical life of man, but so that the effect upon him becomes visible in his life and doing. As this makes one of the principal differences between the evangelical or Protestant and the Roman Catholic doctrine we should not at all seek unity with them by adopting this term."

tion, the writer comes to his conclusion:—

"So far as our Mission is concerned the term 聖事 has been long in use and is satisfactory. I have never learned that there was any objection amongst our people to its use, or any amongst our missionaries. As for 聖禮 it seems to be needed for a term to express the other rites of the church. Translation by new characters may be possible, but I cannot think of a combination that would be better than 聖事. Transliteration seems to shirk the difficulty and to create difficulties of its own."

As regards one point to which considerable weight is attached in the letter just quoted, the following remarks, by a third writer, seem to have an important bearing:—

"It would be difficult in almost any language to find an exact equivalent; but at the same time I am of opinion that this derived meaning which we attach to 'Sacrament' will be amply expressed by the two characters in question, in course of time, and as the result of association, more particularly when it is borne in mind that 聖禮 has an exclusively Christian reference, it is not applied to any Chinese rites, however sacred, so far as I have ascertained; even the Imperial Sacrifice to Heaven, the highest form of worship in China, is not described as 聖禮, but as 大禮 or 'Great Rite,' and if, in the Christian church, the term 聖禮 is reserved exclusively for 'Sacrament,' and all other rites be described as 教禮, there will be little difficulty, I venture to think, in differentiating between the 'Sacraments' and other 'Religious rites.'"

To sum up. So far as the letters before me are concerned, the choice seems to lie between the two terms—聖禮 and 聖事. And all agree as to the use of the first member 聖 in each phrase. The question therefore resolves itself into, which of the two, 禮 or 事, makes the best combination with 聖 for this special purpose? Both characters are vague, but 事 is un-

doubtedly the more vague of the two. All 禮 are 事, but there are vast numbers of 事 which are not 禮. Two definite objections are raised against 事 in the first letter quoted: one as regards its possible interpretation, the second as regards its actual usage, which certainly cannot be raised against 禮. The only objection raised against 禮 is that it is wanted for other ceremonies, but that has been met in the third letter quoted; and it would seem that there ought to be no difficulty in finding many terms (not excluding 聖事 itself) to denote other religious rites if 聖禮 is used for "Sacrament." There remains then the important point about the use of 聖事 by the Roman Catholics and the undesirability of creating confusion by the introduction of new terms. I cannot but feel that that argument would have had more weight if we were discussing the question in the initial stage of Protestant missions in China. But this is not the case. Whilst one term has been used by the Roman Catholics, another has been used by the Greek church, and the third has long been in full use in, so far as I can gather, all but one of the other missions in China, of whatever nationality or denomination, and it seems to be the almost universal opinion amongst those missions that 聖禮, taken purely on its merits, is a better term than 聖事. The different uses therefore exist, and will undoubtedly continue to exist. Let us choose the best term, whichever it may be.

J. C. VICTORIA.

ST. PAUL'S COLLEGE,
HONGKONG.

PRACTICAL UNION IN NORTH CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Friends especially interested in the progress of Christian education in China will be glad to know the present status of union educational work in the province of Chihli. The original plan of union, carefully elaborated by members of four missions, was not found acceptable to the officials of two of the home Boards, and so was set aside. A little later a less comprehensive educational union was proposed between the London Mission and the American Board Mission. This embraced union only in two departments—the College of Liberal Arts and the Theological College. A few months later, as a separate step, it was proposed that a union medical college, including a hospital, be established in Peking on premises provided by the London Mission and supported by that Mission, assisted by the American Board and Presbyterian Missions. Yet another independent move was made, first between the Presbyterian and American Board Missions, and later including the London Mission, for union in education for Chinese girls. In this union there are to be interchanges of students in the interests of economy of teaching force and expenditures. Recently the American Board Mission proposed that the Theological College be removed from Tung-chou to Peking and be erected by the Presbyterian Mission on its own premises, to the end that each mission might have a department of the union educational work to build up and provide for in material things.

A committee of six is now appointed to gather up these various lines of educational work and bring them under a common management. There is also in hand the development of a union woman's college. Its location will probably be on the American Board premises in Peking, and will at the outset draw chief support from the American Board and Presbyterian Missions, as practical union is already realized, and a school exists of academic grade fitted to supply students for advanced study. Indeed the first year of college studies has already been covered by graduates from the Academy.

The course of academic and collegiate studies will be considerably modified to meet the needs of all, and a uniform course of study be determined in primary schools of the three missions, so that students from a given primary school will be fitted to enter any school of academic grade, and graduates from any academies can enter the first year of the college course. By this plan of union each mission

undertakes to provide grounds, buildings and general material equipment for a given institution, but there is union as to teaching force and privileges of students. Each mission has the privilege of placing a foreign teacher in a given department from the first, and this privilege will become an obligation with a certain number of students from a mission under instruction. Management of the various departments will be carefully effected on union lines, but it will require a few years of preparation of students in lower grades before the three missions can be fully represented in all the departments. It is believed that the fact of union will have a stimulating effect all along the line. There is a new educational spirit abroad in China, and if present plans are wisely developed there is every reason for hope that these union colleges will contribute their part to the advancement of Christian education and so of general Christian work in North China.

Cordially yours,

D. Z. SHEFFIELD.

Our Book Table.

RECEIVED FROM MACMILLAN
& CO., LIMITED, LONDON.

The Masters of English Literature,
by Stephen Gwynn. 424 Pp. Price
3s. 6d.

This is a short, concise and interesting hand-book of English literature. Only the *Masters* in English literature have found a place in the scope of this book. A further elimination is made by dwelling at any considerable length only on the masterpieces of these master-writers. This hand-book is well adapted for use in our more advanced

Anglo-Chinese classes. We only wish that more space were devoted to the Victorian period of English literature. Whilst this period may be more familiar to the English and American youth, to the Chinese student it is as unfamiliar and unknown and ancient as the Period of Chaucer and Spenser.

Physiography, by Huxley and Gregory. 423 pp. Price 4s. 6d.

This is a revision by Prof. R. A. Gregory of Mr. Huxley's original volume on this subject.

Mr. Gregory has revised some parts of it so as to make the text book more useful in schools not situated near the Thames, which river basin Mr. Huxley had made the basis in the original volume. There are three hundred illustrations in the volume, all but six being reproductions from new drawings especially for this book.

The subject matter is well arranged and with the purpose

of leading the pupils to make precise observations of natural objects and phenomena. It is this principle which, aside from the general interest of the book, makes this a valuable text book for school work.

Selected Poems of Gray, Burns, Cowper, Moore and Longfellow. Edited with Introductions and Notes by H. B. Cotterill, M.A. 55 pp. Price 1 shilling.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Newcomb's Astronomy, Adam's European History, Milne's High School Algebra, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association.)

Green's History of the English People, translated for the Kiangnan Arsenal.

Educational Association List:—

Physiology. Dr. Porter (reprint.)

Epitome of History. Rev. P. W. Pitcher.

Introduction to Standard System of Romanization with Syllabary.

Primer of Standard System of Romanization.

Gospel of Matthew in Standard Romanization. (Printed by the British and Foreign Bible Society.)

Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Ram-
baud.

Multum in Parvo Atlas of the World.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology,

Physics, Pedagogy (two vols.), Physiography.

Life of Spurgeon, by Rev. F. W. Baller.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Editorial Comment.

WE are requested to state that the item of Missionary News in the August RECORDER, attributed to Rev. Geo. Cornwell, was not written by him, but by Rev. W. O. Elterich, and that it was written in a letter to a friend and not especially for publication.

* * *

WE would call the attention of the medical members of the missionary fraternity to the meeting of the China Medical Missionary Association to be held in Shanghai next February, beginning with the 6th and continuing three days. It is quite a number of years since the former meeting, and as missionary work has developed very greatly since then, it is hoped that there may be a large attendance. An attractive programme is promised.

* * *

THAT meeting of the representatives of all religions, called together by a Committee of Buddhists and Shintoists in Japan not long since, was certainly unique and in many respects remarkable. Its object

was to declare that the present war between Russia and Japan was not a war of religions or of races, but simply for the security of the Japanese empire and the permanent peace of the East. We are told that a Buddhist philosopher of high fame, "dressed in foreign clothes and wearing his chain of beads on his wrist, charmed his audience with his historic proofs that the war could not possibly be one of yellows against whites. He showed that there had been a yellow peril which in ages long past had scourged not only Europe, but had equally brought disaster to the civilizations of Asia." He said: "And the yellows that did that evil work have become part and parcel of the Russian empire of to-day, so that the real yellow peril now comes from Russia, the heir of the ancient yellow scourge. The Russians are, indeed, the white-faced yellows, a peril, now, as then, to all civilization, while we are the yellow-faced whites, a true part of the modern world's life. We want all nations to know that we are the

friends of liberty and progress throughout the world."

It was significant, perhaps, that at this meeting the Buddhists and Shintoists referred to the Christian religion, not as the Jesus' religion, as they used to, in disparagement and contempt, and as is still done in China, but called it rather the Christ's religion. That certainly is more akin to the word Christianity, and perhaps may contain a suggestion for us in China.

* * *

THERE is a class of men, chiefly in Shanghai, for whom our daily prayers may well go forth—the editors of the various native newspapers. The ordinary missionary has his circle of some hundreds or at most a thousand or two per week, while these are the chosen leaders of thought for some tens of thousands daily. One editor in Shanghai has at least forty thousand daily readers; the whole put together can scarcely have fewer than two hundred thousand daily readers. And the ideas they are planting in the popular mind cannot be a matter of indifference to us, or a matter of slight consequence to the Kingdom we represent. Let us therefore not "sin against God" by neglecting to pray for these men.

* * *

Of native newspapers nowadays there seems to be no end and much study of these dailies is a veritable impossibility to the flesh. But those whose work leads them to glance over

these sheets assure us that in the general tone of the native press, there is often much cause for gratitude to God. Three very recent examples may serve as illustrations: (1). A provincial editor has printed a headline which reads literally, "Christ Flourishing Exceedingly", and gives a paragraph of statistics of Christian progress in India. (2). A Japanese edited daily paper speaks of the exceeding kindness of the "Sailor's Compassionate Mother" to men of the Japanese navy who have been to England, and says that the whole fleet is in sorrow at the illness of this lady, Miss Weston. (3). A leading article (21st September) in a very popular Shanghai daily urges the formation of charitable institutions on a more genuine basis than that beneath the existing charities of China. These have as their motive the accumulation of merit and the obtaining of good luck; while in Europe and America they are largely "the outcome of the church," that is, they are based upon the highest religious motive, and so "have become an object lesson for the world". Thank God for such utterances! May the men who have made them be led to the Fountain Head and be themselves "taken captive unto the will of God".

* * *

As we write, the American Presbyterian Central China Mission is once more assembled at Shanghai in its annual conference, and up and down the Eighteen Provinces the

business of the coming year is doubtless being discussed in many mission conferences and committees. Some timely and suggestive thoughts from a prayer meeting address by Rev. G. H. Bondfield, on St. Paul's longings and hindrances, may be of special help and interest to our readers at this time.

* * *

"LET all things be done decently and in order" is still a pertinent exhortation. Estimates must be framed and plans must be discussed and arranged; but it may be reasonable to offer a word of caution, lest the practice that is growing in some of the home churches be allowed to invade the mission field. We must not make our programmes too large and too complete, nor over-emphasize the importance of our plans. It is easy to put our work down on paper, and to map out the new territory we mean to annex; but it is equally easy to lose sight of the fact that there must be proportion in our plans and that they will not effect their own fulfilment. Much good work has been strangled by the programme in which it has been forced to take a place, and many a gifted worker has wasted much of his energy in efforts to overcome the unnecessary limitations which some scheme or plan has imposed upon him. Faith and imagination are needed in our councils and committees; but so also are prudence and commonsense. It is well to look towards the horizon and to

watch for the "far-off, divine event"; but the next step and the nearest duty are our chief personal responsibilities. Our programmes should grow out of our abilities and opportunities, not our work out of our programmes.

* * *

THE man of programmes is the man of disappointments, and yet the failure of our plans does not mean the failure of our work. We may take the failure of our programmes too much to heart and grow discouraged, accusing ourselves of want of faith or of steadfastness in prayer. Is it not better, rather, to question the wisdom of our proposals or the expediency of our times and seasons? It is not given to any of us to be sure that the work we set our heart on doing will fit into that larger programme which embraces the full redemptive purpose of God and the many agencies by which it is being realized in the world. We may bring our plans to the Throne of Grace; but we have no right to expect that God will put His stamp upon them all. For "many years," St. Paul tells us, he longed to visit Rome; but "many times" he was hindered, and neither his journey to the Imperial City nor his sojourn there were at all in accordance with his programme. An open attitude of mind and a patient industry are better evidences of a conquering faith than elaborate plans or glowing ideals. The desire to discern the Divine Will and to be personally conformed

thereto must be the simple programme for most of us, and probably it will be found to bring us the richer satisfaction and enable us to render the more effective service.

* * *

FOR while our programmes may be set aside and we may have to content ourselves with much humbler spheres of work than we anticipated, it is not for a moment to be supposed that the Divine Programme is not being fulfilled through the efforts of each and every faithful worker. The Apostle longed to go to Rome, but he longed still more that he might come there "in the fulness of the blessing of the Gospel of Christ". The one purpose was frustrated, but the other was fulfilled. He came to the Romans and dwelt among them

not as an apostle but as a prisoner; but the restriction imposed upon him, while lessening his immediate service, enlarged his opportunity beyond his farthest thought; for the prisoner in Rome was Christ's apostle to the world, and in the "Epistles of the Captivity" he comes "in the fulness of the blessing of Christ" not to one church but to the whole church throughout the ages. The school teacher, the mission treasurer, the itinerating missionary or the city pastor may each long for the wider doors and the more heroic programme; but we may be quite sure that the Master's is the broader view and the better plan. It is on His programme, therefore, rather than on our own, that we should fix our thoughts.

Explanation of Frontispiece.

Dr. Edkins kindly supplies the following particulars of the

TEMPLE OF HEAVEN.

The triple-roofed temple is on the north of the temple enclosure. Blue glazed tiles, made near Peking, are used for the roof. The pillars are teak brought from Yünnan. South of it is the open altar, on which the sacrifice at the winter solstice is offered by the Emperor in person. The triple-roofed temple is adapted for the sacrifice at the commencement of spring. Burnt sacrifices are offered in a large furnace on the south-east, the altar of burnt offering. The temple is 99 feet high. The terrace or altar on which it stands, is 210 feet wide at the base, 150 in the middle and 90 at the top. The tablets to heaven and to each of the Emperor's ancestors are, all of them, 2 feet 5 inches long and 5 inches wide. For some occult reason the kitchen for slaying the bullocks and the furnace for the burnt sacrifice are both on the east side. This furnace corresponds with the altar of burnt offering in the Old Testament.

Missionary News.

Official Notice.

A meeting of the China Medical Missionary Association will be held in Shanghai next winter, beginning Monday, February 6th, and continuing three days.

An attractive programme is being prepared by a committee in Shanghai, of which Dr. Boone is Chairman, and there is every prospect that the meeting will be most interesting and profitable.

Will not every medical man and woman in China, who can possibly leave his or her station, determine to be present and send word to that effect to Dr. Boone, so that proper arrangements may be made for entertainment.

JAMES BOYD NEAL,
President.

Death of Dr. George.

Dr. J. Maude George, of the Reformed Presbyterian Mission, Tak-hing-chau, South China, departed this life September 4th, 1904, at Macao. Her death was due to a complication of diseases. The remains were interred at Tak-hing. Though less than three years on the mission field, Dr. George had formed a wide acquaintance and friendship among the missionaries of South China. As a physician she ranked high. She received her medical education at the Woman's Medical College of Philadelphia, Penna., where she was graduated in 1900. The following year was spent in the Woman's Hospital, Philadelphia, where her record as a resident physician was second to none. She came to China in October, 1901. All her learning and skill were consecrated to the

Master's work. She never allowed a patient to go away without hearing something of the Saviour. Her parents, two brothers, two sisters, the Mission with which she was connected, and a large circle of friends in both China and the United States, mourn her departure, but cherish her memory. But they sorrow not as those who have no hope. "She is not dead, but sleepeth."

News from Hung-tung.

Mr. Albert Lutley, of the China Inland Mission, in a letter to a friend dated Hun-tung, August 10th, says:—

Last week we had the pleasure of receiving twenty-six men and nineteen women by baptism, and we hope to receive fifty or sixty more next month from another part of the district.

You will, I think, be interested to learn that the native brethren carrying on the opium refuge work started by the late Pastor Hsi, had their annual conference last month, when the work of the past year was reviewed and reports given of the work done in their twenty-four refuges. Altogether 1,004 men and women had broken off their opium during the nine months the refuges are open, and as a result about 160 families were known to have given up idolatry and become interested in the gospel. In spite of financial difficulties several new refuges had been opened, in which there had already been blessing, and a spirit of hopefulness and determination to go forward, trusting in the Lord, characterized their conference, which

lasted four days. Altogether I believe this agency gives promise of greater usefulness in the future than ever it has in the past. They are receiving invitations to extend their work in several directions, but are somewhat handicapped through lack of funds.

The Eastern China Conference of the American Baptist Missionary Union.

By the coming of Dr. Terrigo to Kin-wha this year all of our stations, except Hangchow, will be supplied with physicians and hospitals.

The Conference inaugurated an advanced movement by asking that Shanghai be made the headquarters of the mission and that a man be appointed to this place to do the work of the mission treasurer and also to carry on our evangelistic work at that place. The Conference also recommended that six other places be opened as main stations between the stations already occupied.

A forward movement has been made by the A. B. M. U. in educational work as evinced in the East China mission by requests for buildings for boys' schools in Kin-wha and Shao-hying, more buildings and apparatus for the academy at Hangchow, and a male teacher for the boys' school at Ningpo; also by sending Rev. F. J. White to assist in the work of the theological seminary in Shao-hying, by appointing boards of trustees for the theological seminary and the academy; but most of all by steps being taken toward union in college and theological work with the Southern Baptists, for which articles of union have been made and will be sent to the two boards in America.

F. J. WHITE.

Martyr Memorial Notes.

From time to time we have received encouraging letters from the General Secretary, Rev. D. MacGillivray, who is now endeavouring to raise funds for the Martyrs' Memorial in the homelands. He has succeeded in enlisting the sympathy and co-operation of many influential Christian leaders and forming strong committees in London and New York. He has carefully prepared the plans for his canvas, but the results can scarcely be known before the end of the winter. "*Faith in God*" and "*Patience*" are the keywords of Mr. MacGillivray's letters. In one of his letters he writes: "We did not achieve the immediate success we hoped for, but success is ultimately sure. The first few months I bore the burden night and day myself, until I saw streaks of grey hair on my head. Now I see the folly of taking things so seriously. Why? It is not *my* work, but *God's*, and we can count on *His* taking care of it and bearing the burden for us." In another letter he says: "He that believes, shall not make haste. It requires *patience*". One retired merchant has offered £1,000, on condition that £25,000, i.e., one-half of the originally proposed sum, are secured in large sums.

Mr. MacGillivray asks for the *continued prayers* of all friends of the Memorial scheme. At the great Keswick convention he had an opportunity to plead for the *Martyrs' Memorial* as well as for the *Three Years' Enterprise*, "before 2,500 or 3,000 of the best people from all parts of England". The Archdeacon of London has expressed a desire to have a tablet in memory of the Martyrs of China also in St. Paul's Cathedral.

With regard to the list of foreign martyrs in China, published in some of our appeals, the Secretary of the Church of England *Zenana* Missionary Society has drawn the attention of Rev. MacGillivray to the fact that four of the ladies killed in the Ku-cheng massacre of 1895 belonged not to the Church Missionary Society, as stated in our lists, but to the *Zenana* Missionary Society, namely Miss Elsie Marshall, Miss Hessie Newcombe, Miss Flora Stewart (not a relative of Rev. R. W. Stewart) and Miss Annie Gordon (from Australia). The C. M. S. missionaries, who fell, were: Rev. R. W. and Mrs. Stewart and one of their children (a second died on reaching Foochow), two Misses Saunders from Australia, and Lena Yellop, a nurse in Mr. Stewart's family. We are glad to make this correction for the sake of accuracy.

Our missionary brethren and sisters in China have on the whole, this may be truthfully said, cordially endorsed the Martyrs' Memorial scheme. Hundreds of letters written from the interior, which testify to this, are in our possession. Some have from small salaries contributed quite considerable sums. Most touching are many small contributions from Chinese Christians. Some of these in their great poverty have even sold some eggs and transmitted the cash received to Shanghai.

May all Christian friends who take a real interest in this endeavour to honour the martyrs of China, continue in their prayers, because only by persevering and believing prayer can the ultimate success be secured. "Ask and it shall be given you."

P. KRANZ.

Christian Endeavor in North China.

There is no theme which stirs my blood more than that of Christian Endeavor in China, especially that part of it with which I am acquainted. My judgment is that the Christian Endeavor movement and its principles are to be one of the great forces in the redemption of China. It is adapted to the Chinese modes of thought, and when well understood commands their utmost respect. The movement enters into the monotonous life of people in the Orient and stirs them with the consciousness that Christianity is something which expects constant activity and loyalty to principles. This idea is put in concrete form by the responsibility laid on each member with regard to the meetings and doing one's duty in committees.

The departments in Christian Endeavor which most influence our people are the prayer meeting, first and foremost; then the opportunity for helpfulness in charitable ways and the development of sociability. Our prayer meetings have been recreated and are the wonder of many. To see and hear the naturally immobile Chinese become prompt and brief in prayer meeting activities is a privilege which, as one expressed it, he never expected to live to witness. The Chinese are a part of the great human family, and the features which are prominent and useful in the United States are the same with us. There is no distinction here. The Christian Endeavor movement seems to have got down to the deep, underlying principles which are common to all men,

and this fact proves the movement heaven-born.

As to the history of Christian Endeavor in China I can only speak for North China. So far as I am aware, I have the privilege of being the organizer of the first Endeavor Society in North China in 1888. The Methodists followed suit, but when the Epworth Leagues were started they left our organization. The first and only district convention yet held occurred in Tientsin in the last days of May, 1900, when Dr. and Mrs. Clark made their visit to Peking. The organization was made only to enter upon its baptism of blood in the Boxer craze, and many of the members went down in the holocaust. At present there is a revival of interest in Christian Endeavor. The London Mission has organized a goodly number of societies, as well as our own mission (American Board), and in the Peking station we have ten societies in good working order. It proves a wonderfully helpful adjunct in our little out-stations, as it brings to the front the men who have any talent whatever in prayer or other forms of speech. Nothing gives assurance of the continued life of a small community as the existence of a live Christian Endeavor Society. Its utility and need are emphasized more and more as we exemplify the principles of Christian Endeavor.—*From the Missionary Herald.*

W. S. AMENT, D.D.

Five Reasons.

Most of those engaged in mission work in China are well acquainted with the progress and success of the Christian Endeavor movement in connec-

tion with the work of the home churches. As, however, conditions of the churches on the mission field are so different, there is a natural hesitation about applying the same method in their development. But if the organization of the younger Chinese Christians in Christian Endeavor societies and the resultant spiritual training has been found practicable and helpful where it has been tried, then the application of the method in the more advanced stages of missionary work wherever there is an organized body of Christians, may have as far reaching an influence on the religious life of China as it has had among the young people of Great Britain and America.

It is safe to say that Christian Endeavor organizations in India, Japan and China have passed beyond the experimental stage, and there are five definite indications that might be cited going to show that the Endeavor society is likely to fill a large place in the development of the native church in this land:—

(1). The following societies have already taken up the method in some of their stations in China: the American Baptists (North and South), the American Board, the American Norwegian Lutherans, the American Presbyterians (North and South), the American Church Mission, the Irish Presbyterians, the London Mission, the Reformed Church in America, the China Inland Mission, the Church Missionary Society and its Zenana Mission, the English Baptists, the English United Methodists, the Foreign Christian Mission, the Friends' Foreign Mission, the American Friends' Mission, the Seventh Day Baptists, the United Brethren

and the United Free Church of Scotland Mission. The Wesleyan Mission in Central China have appointed a committee to consider the advisability of taking up the Christian Endeavor plan in their churches, the American Presbyterian Central China Mission have officially recommended the plan to their several stations, the Church Mission and American Board Mission in Fukien Province give Christian Endeavor work a definite place in church reports and annual meetings. There are few if any missions in China among whom there are not some workers in active sympathy with the movement.

(2). A considerable proportion of the younger missionaries now coming out to the field have received an impulse to this consecration of their lives in Christian Endeavor societies at home and have an acquaintance with Christian Endeavor methods and a feeling of confidence in this plan for stimulating and developing young Christians.

(3). The plan of the Christian Endeavor society, laying emphasis on individual spiritual training of the members through the pledged daily Bible reading and prayer and the participation in the weekly prayer meeting, and the responsibility of the committee work, seeking in its operation to accomplish inspiration and mutual stimulus more particularly than instruction, meets a special need in the development of the younger Christians in the Chinese church.

(4). The organization and maintenance of Christian Endeavor societies has proved experimentally practicable in Chinese churches, in small villages as well as in large city congregations, and the method seems to

be specially attractive to the Chinese Christians.

(5). There is a general literature in Chinese concerning Christian Endeavor work, consisting of handbook, topic cards and pledges, and regular Christian Endeavor departments in almost all the Chinese Christian periodical literature (e.g., the *Illustrated Chinese News*, the *Child's Paper*, the *Chinese Christian Review*, the *Chinese Christian Intelligencer* and the Romanized newspapers of Foo-chow and Amoy) which supplies directly to the Chinese Christian more definite help and stimulus toward the carrying out of the plan than is afforded in almost any other distinct direction of Christian activity.

In view of these facts the Christian Endeavor plan certainly merits the careful consideration of every missionary who is seeking the best methods of advancing the spiritual development of those Christians who look to him for guidance and teaching.

GEO. W. HINMAN.

Church Conference at Pei-tai-ho.

Pei-tai-ho is not Rome, neither is it Jerusalem. Nevertheless it has already held a Church Conference of perhaps as much importance as many of those convened in the more famous centres. The first meeting was on the 24th of August. There were in all five sessions. There were four topics presented by the Peking Committee on Union:—

1. A Union Hymn Book.
2. A Common Designation for churches and chapels.

3. Common Terms for God and the Holy Spirit.

4. The Federation of the Protestant Churches in China.

Each subject was presented by an appointed speaker and followed by the Chairman, Dr. T. Cochran, who read from replies gathered from all China, i.e., to the above four topics. These replies had been carefully tabulated as favourable, unfavourable, or doubtful. On each question the first class held the large majority. On the third topic, that of terms, the percentage of favourable replies was 78 per cent. Each question was discussed by the Conference and then voted upon. In each case the vote was unanimous. These are the motions thus adopted:—

1. It is the opinion of this Conference that a Union Hymn Book should be prepared, to comprise approved hymns both in Wên-li and Kuan-hua; the Wên-li for the most part to be simple and perspicuous, the Kuan-hua for the most part to be pure and dignified, but to include a considerable number of hymns suitable for use among the uneducated.

2. It is the opinion of this Conference that the common designation for street chapels should be Fu-yin tang (Gospel Hall), and that for churches Li-pai tang (Worship Hall), and that the committee hereafter to be appointed should take into consideration an appropriate designation for the Protestant church.

3. It is the opinion of this Conference that the time has come to unite in the use of Shang-ti and Sheng-ling as the terms to designate God and the Holy Spirit in the Bible and other literature; Shang-ti, however, to be the definite designa-

tion of the Supreme Being, while Shen is used as the generic term for God; all missionaries to be left free to employ such terms as they see fit in preaching.

4. In view of the almost complete unanimity of sentiment manifested in the correspondence presented to this Conference, it is the opinion of the Conference that the formation of a Federation of Protestant Churches in China is both feasible and greatly to be desired. We are confident that such federation will at least secure the organisation of such a representative Council as will enable the churches to put in execution such measures of comity and co-operation as will naturally lead to increased unity.

5. For the consideration of this and the previous resolutions of this conference, and to formulate plans for the consummation of the end in view, we would appoint the Peking Committee on Union as a committee of this conference, with instructions to secure the formation of a general committee by requesting each mission in China to appoint a representative; this general committee to deal, as a whole or by sub-committee, and in conference with leaders in the native church, with all questions which have been considered by this conference.

This conference assumed no authority. One of its best features was its demonstration of the large degree of unity already attained. But "still there's more to follow." Fences that have out-lived their usefulness become eyesores and may as well be taken down. The business of making fetishes out of old fences may be fairly lucrative, but it is a business unworthy of any minister of the Gospel of Christ.—*N.-C. Daily News.*

Diary of Events in the Far East.

The following telegrams, taken from the columns of the *N.-C. Daily News*, indicate the most important steps in the war during September:—

September, 1904.

1st.—The Japanese occupied Liao-yang to-day. Operations began on the 27th of August. On the morning of the 28th the First Army's right and central columns occupied a point nine miles S. E. of Liao-yang, while the forces advancing along the Hai-chêng road took up positions facing the enemy's line of defence, which extended east and west from a point six miles south of the city. The fighting continued intermittently until the afternoon of the 31st. This afternoon by a fierce and daring assault, the heights occupied by the enemy's right were carried and all the enemy south of Liao-yang commenced therefore to retreat.

6th.—The Japanese right continued the pursuit during the 4th and 5th instant, and have occupied a line between Yen-tai and the colliery, located along the branch railway.

The enemy is retiring towards Mukden.

Losses.

According to the statements of prisoners, the Russian casualties from the retreat from An-shan-tien to the fall of Liao-yang were over 25,000.

It is believed that General Mishchenko was killed on the 3rd instant east of Liao-yang.

The Japanese casualties since the 26th ultimo are 17,359, including 136 officers killed and 464 wounded. The Japanese booty includes dumdum bullets.

General Kuropatkin telegraphs that the first official estimate of the Russian losses from the 28th of August to the

5th of September is four thousand killed and twelve thousand wounded.—Reuter.

10th.—Reuter's correspondent at Mukden wires that a portion of the Russians have begun retiring on Tieh-ling.

13th.—The *Morning Post* states that official Russian dispatches received in London announce that General Sassulitch, commanding 5,000 men of the Russian rear-guard south of the Sha Ho, has been severely wounded and captured with 3,000 of his troops.

17th.—Marshal Oyama reports that about seven battalions of infantry and two batteries of the enemy from Fushuan (about twenty-five miles east of Mukden) and from the Mukden road attacked our column, posted at Ping-tai-tse (ten miles north of Ping-chih-fu) and severe fighting took place from noon till 3 p.m.

21st.—The Japanese yesterday occupied six Russian entrenchments besides the Kuropatkin fort at Port Arthur, and to-day an important height about a mile and a-half west of Shui-sze-ying and the reservoir which was protected by the Kuropatkin fort.

24th.—One detachment of the Japanese army which advanced from the vicinity of Hsien-chang (about twenty-five miles N. E. of Sai-ma-chi) on the 20th inst. attacked the enemy, consisting of one company of infantry, a certain number of cavalry, and a machine gun, who were at Ta-ling Pass (about twenty miles N. W. of Hsien-chang), and another consisting of one battalion of infantry, 500 cavalry, with six guns and one machine gun, at San-lung-yao (about twenty-five miles N. W. of Hsien-chang), and repulsed them towards the north.

25th.—In accordance with a decision by General Kuropatkin, Major-General Orloff has been recalled to St. Petersburg without further enquiry and dismissed from the army.

The Czar has appointed General Gripenberg, commanding the Wilna district, to the command of the Second Manchurian Army. In his letter to General Gripenberg the Czar says :—

"The intense energy with which

Japan is conducting the war, and the stubbornness and high warlike qualities of the Japanese, impel me to strengthen considerably the forces at the front, in order to attain a decisive success in the shortest possible time.

"Owing to the number of units it is necessary to divide the active forces in Manchuria into two armies, leaving one in the hands of General Kuropatkin, while you will command the second."

Missionary Journal.

BIRTHS.

At Kia-ting, W. China, August 24th, the wife of Rev. FRED BRADSHAW, A. B. M., of a son, Erick Joseph.

At Shanghai, September 12th, the wife of WILLIAMS WIRT LOCKWOOD, Y. M. C. A., of a son.

MARRIAGES.

At Shanghai, September 6th, Rev. ROBERT C. WILSON, A. P. E. M., and Miss SARAH TAYLOR RHETT.

At Tientsin, September 14th, Mr. H. LYONS and Miss E. GUTHRIE, C. I. M.

At Shanghai, September 21st, Dr. SIDNEY CARR and Miss S. EMMIE MORRIS, C. I. M.

DEATHS.

At Chungking, August 7th, GORDON BROOKS, the son of Rev. A. E. Claxton, L. M. S.

At Chi-ning-chow, August 30th, CLIFTON ALEXANDER, eldest son of Rev. and Mrs. H. G. Romig, A. P. M., of dysentery, aged two years, four days.

At Macao, September 4th, Dr. J. MAUDE GEORGE, of the Reformed Presbyterian Mission, Tak-hing-chou, South China.

ARRIVALS.

AT SHANGHAI:

August 30th, Rev. C. B. and Mrs. BARNETT and child, from Australia, for C. I. M., returning.

September 4th, Miss E. S. GOLDIE, C. M. S., Foochow, returning; Rev. T. B. GRAFTON and wife, for S. P. M., Chinkiang; Miss CLARE E. MERRILL, M. E. M., Central China, returning; Rev. A. SOWERBY and family, E. B. M., North China, returning; Misses A. and J. DE F. JUNKIN, for S. P. M.

September 12th, Revs. E. HAWLEY and wife, C. H. YERKES and wife, C. H. DERR and wife, F. W. BIBLE and wife, Misses E. A. HICKS, M. K. MENNIE, MABEL GILSON, all for A. P. M.; Rev. W. F. WALTER, M. E. M., North China, returning; Rev. R. C. RICKER, for M. E. M., West China.

September 20th, Miss HILDA CARR from England, Mr. R. M. McCULLOCH from Australia (returning), for C. I. M.

September 24th, Rev. WM. EWING and family, A. B. C. F. M., North China, returning; Rev. A. W. LOCKHEAD and wife for C. P. M., W. Honan.

DEPARTURES.

FROM SHANGHAI:

September 7th, GEORGE F. DE VOL, M.D., wife and child, A. F. M., for U. S. A.

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